505 might hear a piano or phonograph music from somewhere. That
they still must quickly take a look at. The entire crowd rushes
busily into the house concerned and up the stairs. Their curiosity
is soon satisfied and they come down again and now they must be
off quickly so as to be able to make use of the tide current. Their
501 unpainted canoes are 8 to 10 meters (Translator--about 8 to 10
yds.) in length and from 70 to 90 centimeters (Translator--2 1/3
to 3 ft.) in width. They are slim and pleasing in shape and have
[321] black-colored decorations around the edges. Each one of them
accommodates from 5 to 8 persons, close together, with their
meager belongings. They paddle along nimbly with their leaf-
shaped oars and, while their canoes glide along silently and
swiftly, the entire crowd has soon disappeared in the mouth of the
484 Mira River. It will take them two days to reach their hometown.
648 During the journey they camp in the open over night, somewhere
along the shore, in an empty pasture. But they have to be careful.
Occasionally they are attacked and robbed there by Negroes, and
if they resist, they are murdered in cold blood. Only recently a
whole group of them, men, women and children, 14 persons al-
together, were most cruelly murdered on the Mira River by some
bestial Negroes.

101 [285] However, our friends will now have arrived home safe
342 and sound on the upper Cayapa River. They are greeted from afar
361 by the friendly smoke of their own hearths. Their villages con-
824 sist of a few, widely dispersed bamboo huts of a most primitive
type. A few uncut tree trunks have simply been rammed into the
earth in a rectangle. The floor is at a height of 3 to 4 meters
(Translator--ca. 3 to 4 yds.) and is made of split bamboo. Above
this, at an equal distance, is the roof made of coconut (?) palm
(Steinnusspalme) leaves. That is the entire structure. Since these
houses have no walls, it is obvious that doors and windows are not
417 required either. The trunk of the Ceiba trees, light as a cork,
824 into which a few steps are hewn, serves as stairs. (The Ceiba tree
512 produces the silk-like balsa wool, called "Kapok" on the Euro-
pean market.) These stairs are obliquely leaned on, without be-
ing fastened anywhere. A hen-roost can be climbed more easily
than one of these Cayapa ladders. In order to be somewhat safe
from surprises by unwanted visitors, the ladders are drawn up to
the living quarters overnight, and when a family goes on a trip,
the ladder is thrown into the river and left to float away. After
● 522 all it is so simple and easy to fetch another Ceiba trunk from the
nearby forest on returning and quickly hack a few step-like cuts
into it with a chopping knife.

2: Murra E-4 (no date) 1943 SD6 Cayapa SD6

241 Children wear no clothes at all until they are 6 or 8.

301 The hair is worn loose, long, and flowing by the women but is clipped
302 above the ears by the men. Both sexes wear necklaces and wristbands of glass and porcelain beads, coins, seeds, and beetle wings. Only women wear earrings.

302 The traditional *Chibcha* custom of frequently painting body and face is found among the *Cayapa*. Red, yellow, and black are used, and the designs are very numerous. Barrett reproduces many of the motifs and insists that there is no special significance attached to any of them, nor is there any age, sex, or property correlation.

[illegible]

501 **Watercraft.**—A large part of every *Cayapa's* life is spent on the water
[illegible] fishing and traveling. Canoes are built with great skill and care. They can withstand not only fluvial but also maritime travel and are routinely sold in the "civilized" coast towns. They are dugouts, usually 10 to 12 yards long but sometimes much larger. Balsa-wood logs are sometimes used as outriggers.

[illegible]

[illegible] Details of *Cayapa* manufactures are contained in Barrett's work, which describes and illustrates finished products and minutely discusses the techniques of preparation.

322 **Woodworking.**—Woodworking includes house building, making deadfall traps, and carving seats and children's dolls.

285 **Weaving and basketry.**—The women weave cotton cloth on a narrow
286 native loom, and the men do the sewing. The men also weave the fishing
442 nets and hammocks. Barrett's discussion of *Cayapa* basketry is outstanding. The *Cayapa* make many kinds of baskets, mats, and fans of bark and of various roots.

323 **Pottery.**—Pottery is crude and undecorated. It is used particularly for
177 storage. Tradition claims that in their old Highland habitat the *Cayapa* made better pottery but that cobblestones have since largely replaced ceramics.

[illegible] **Stonework and metalwork.**—Stonework is limited to the metates
325 used in grinding corn and plantains. Although in aboriginal times Lowland Ecuador was a famous area of metallurgy, there is no evidence that the contemporary *Cayapa* practiced it.

411 **Weapons.**—The weapon most widely used today is the muzzle-loading
177 shotgun. The blowgun was important in the past, but today its use is restricted to boys, who shoot poison darts while playing at hunting. Hardwood lances are being given up, and the bow and arrow is said not to be mentioned in *Cayapa* tradition. The steel machete is ubiquitous.

3: Barrett E-5 (1908-1909) 1925
SD6 Cayapa SD6

pl. LXXIX, instead of down in the canoe itself. A paddler standing down in the canoe ordinarily bears his whole weight upon one foot, the other foot being placed upon the gunwale and thus serving both to steady him and to counterbalance the tendency of the canoe to list toward the side on which he is paddling. The stroke of the man's paddle is, by virtue of its length, a long, slow sweep, the blade only being immersed. On reaching the end of a stroke, the paddle is swung in an arc out from the canoe over the surface of the water and again dipped gently and without splashing. The stroke of the woman's paddle, on the other hand, is, by virtue of the shortness of its handle, a short and rather jerky stroke, and she ordinarily takes three or four such strokes and then rests for a moment before taking the next three or four. A man, even when sitting and consequently using only a short length of the handle of his paddle, takes regularly timed strokes, and his whole act of paddling is even and rhythmic.

Wooden Implements

Implements and various other objects of wood are made to a considerable extent by the Cayapa. These will be treated here as a class, although it will be necessary to include under this head objects devoted to many different uses.

Perhaps the most interesting of the various wooden objects used by the Cayapa are the seats or benches called tcûmbû'lya. These are of several different types, as shown in pl. LXXXIII, 2-6, 8. They are usually

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

about six inches and never more than eight inches in height, are from six to nine inches in width, and from a foot to two feet in length. They are always hewn from a single block of wood and generally have two supporting surfaces. 322 352

In the most common form these supporting surfaces are narrow lines running with the grain of the wood and therefore along the long sides of the seat. This type of seat, an example of which is shown in fig. 6 of the plate, is made by simply hollowing out the under-side of the block so that the upper part of the seat proper is from an inch and a half to two inches in thickness, while the sides upon which the seat rests extend to the floor and are usually not more than from one-half to three-quarters of an inch in thickness at their bottoms.

A second form is that in which the supporting surfaces are transverse to the grain of the wood, and are made by cutting out from the middle of the under-part of the block a section of the required length. Examples of this type of seat are shown in figs. 4 and 5 of the same plate. Fig. 5, in which the under-side of the comparatively thin upper part of the seat is perfectly straight, shows the more common of the two forms.

A third form is practically the same as the last mentioned except that the thick transverse supporting surface is cut out in its middle so as to form four cylindrical posts or legs. Such a seat is shown in fig. 8 of the plate. This is an exceptionally long seat and is quite sufficient to support two people.

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

The wooden seat shown in pl. LXXXIII, 3, is in all essentials the same as that shown in fig. 2 of the same plate, except that the broad support of the two narrow strips at the bottom is not present. The bottom of this seat, like those of the seats shown in figs. 4 and 5, is made by cutting out a transverse section from the middle of the block so that the two supporting surfaces are sections which run transversely to the grain of the wood. In the seat shown in fig. 2, on the other hand, the center is cut out in the opposite direction, that is, with the grain of the wood. Neither of these types of seat with the concave surface is very commonly used.

These wooden seats are found in almost every Cayapa house, although they are not used so frequently as might be expected. Ordinarily if a man wishes to sit down he uses the hammock, which serves primarily as a baby cradle. It is so swung that its ends are not more than ten to twelve feet apart, and he is able to sit almost erect and lean back against the end. Also the raised platforms at the sides of the house serve as seats. The women and children usually sit upon the floor, although occasionally a bench may be used by one of them, especially by a woman who wishes to spin. In large measure, however, such seats are used by visitors or by the men of the house when it is necessary to sit at some particular kind of work, such as sharpening machetes, adzing and planing paddles, and the like.

A wooden device similar in form to these seats is the base upon which the whetstone used for sharpening

to maintain a precarious balance. Children from about the ages of nine to thirteen may have small canoes /kakúle/ made for them, which may be seven to eight feet in length, and scarcely a foot in width. At these ages boys begin to accompany their fathers into the monte where the canoes are roughed out by axe and adze. They learn to select the proper trees as only those that are tightly cross-grained will not split easily. Occasionally canoes are roughed out at some height above the creek or rivulet that feeds into the main channel and in the process of carefully snubbing them down the boys learn to rig lines. A large canoe, about thirty-five feet long, may require almost a dozen men to bring it into the water from the monte, whereas a small canoe can be brought in by two or three men. Despite the fact that by the time the boys have reached their late teens they have acquired a large measure of skill in handling canoes, their canoes are nevertheless not considered finely finished until they have had several more years of experience.

Paddles: /yámpa/. The oar is roughed out with a machete, and the finer lines are cut with a knife.

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The paddle is rubbed down with abrasive leaves called /l^{y}ápis háki/. In working the blade of the paddle, a longitudinal ridge is left on both surfaces:

> Along this line the blade reaches a thickness of about three-quarters of an inch. At each side of these medial lines the blade is hollowed out very much after the fashion of a hollow-ground razor; otherwise its thickness is fairly uniform. The thickness of the blade decreases slightly toward the edge, so that the edge itself at the greatest width of the blade rarely exceeds three-sixteenths of an inch in thickness, and it may be as thin as an eighth of an inch.
>
> The handles or poles of the paddles are ordinarily from an inch to an inch and three quarters in diameter and are almost perfectly cylindrical. They taper slightly from the blade to the upper end, or what may be called the grip. In a woman's paddle this end may be truly called the grip, and it is usually notched in more or less of a fish tail form, . . . In the case of a man's paddle, however, a purely ornamental tip is put on the end, which is almost never touched in paddling (Barrett 1925:149-150).

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Benches: /čumbúl^{y}a/. These are small seats measuring from four to eight inches in height and from four to nine inches in width. They are always cut from one piece of wood and often have two supporting surfaces. Barrett reports eight types of which I have seen but three. Most commonly these benches are composed of three flat surfaces, less commonly the seating surface is concave. Barrett should be referred to for details of style and construction (Barrett 1925: 154-157).

details of style and construction (Barrett 1925:154-157). 000

Dolls: /niwawa/. Dolls for children were scarce among the Cayapa of the Punta Venado section. Barrett briefly discusses dolls, and the impression received is that they were common. They were always made of a single block of wood, and were carved in both human and animal forms. No measurements are given, but they were very likely similar to the dolls of today, measuring usually twelve to thirteen inches in length and from three to four inches in width. They are most frequently carved out of Guayacan, an extremely hard wood. The one Guayacan doll in my possession is carved in two pieces. It is a seated figure, obviously of a white man, wearing a visored cap, a necktie cut in bas-relief, a jacket, breeches, and boots that are tinted reddish. He is seated in a two-legged chair which is sufficient since his own feet serve as the other two legs. The chair is fastened to the figure by two nails through the bottom, and five nails from the rear.

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At the present time, many models for play purposes are cut out of balsa in the forms of airplanes, and the forms of coastal banana boats. Other wooden articles

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Other wooden articles

still made by the Cayapa include the /tǎ́ci wimáso/ 'bark cloth beater,' /mačúka/ 'plantain masher,' and food stirrers of various types. A full listing and description can be had by consulting Barrett (Barrett 1925: 159-161). Elliptical wooden bowls called batea in Spanish, are cut from a single piece of wood, and they serve as trays for the preparation of some foods.

Musical instruments, which are played by the men, include the marimba or /má^{i}mba/, a large drum called by the Spanish word bombo, and a small free-standing drum that tapers at the base called conunu. The Negroes use the same instruments, but they also use various gourd rattles and bamboo shakers. Guitars are occasionally found among the Negroes but only seldom among the Cayapa.

Pottery. This art is scarcely practiced anymore. In fact I was completely unaware that earthenware pots were in the household inventory at all until I was asked one day if I wished to purchase a small Cayapa-made one for five sucres (.30 U.S.). This was the only pot I ever saw, except for the large cantaras made by the people of the San Miguel section, for the storage of /wápo/, the fermented sugar-cane juice called guarapo in Spanish.

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